

# Community Service News

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## TENTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY

Yellow Springs, Ohio

June 29 - July 1, 1953

(See announcement on back cover)

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## CORRESPONDENCE

The thing that impresses us most, however, is the article entitled "The Community versus Political Parties" (Sept.-Oct. 1952). It is of enormous importance and should be distributed widely. . . . I think that more honest efforts have been wrecked by Roberts' Rules than any one other thing.

—WALTER MILLEAP,  
Los Angeles, Calif.

I am very much interested indeed in "The Community versus Political Parties." This is one of my own great hobbies and I have quite a bibliography to which I will add this title.

—RICHMOND P. MILLER,  
Philadelphia Yearly Meeting  
of Friends.

In an article in *Community Service News* for September-October 1952, "How to Organize a Community Council," it was stated that a bulletin by the Extension Service of Iowa State College on organizing community councils inclined to councils dominated by public officials and welfare agencies. W. H. Stacy, Extension Sociologist at Iowa State College, writes to clarify the attitude of his organization:

"We are making every possible effort to maximize the program of voluntary groups, and the work of public institu-

tions is minimized. For example, the extension service of Iowa State College is playing a major role in the Iowa Community Program, but we are consistently trying to keep this in the background."

We are glad to make this correction. Iowa State College has been a pioneer in making the people of the state aware of the significance of their communities, and of community needs and possibilities.

We think that the new book, *Industries for Small Communities*, is very, very good. The book itself is interesting and valuable. We are also intrigued by the process. Have you described it anywhere?

—ART WISER,  
Macedonia Community.

[The book was typed in the office on a Varsity, photograph halftones added, then printed by photo-offset.]

I read with great interest *Industries for Small Communities* and would like to let you know that it represents a very worth-while pamphlet on a topic of special interest in a town worshipping bigness.

—MAX WOLFF, New York

(continued on page 138)

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*Community Service News*, issued bimonthly except July and August by Community Service, Inc., Yellow Springs, Ohio, \$2.00 per year, two years \$3.00. Griscom Morgan, editor.

Community Service, Inc., is an organization to promote the interests of the community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members. Community Service was incorporated in 1940 as a non-profit organization to supply information and service for small communities and their leaders, in the belief that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding years has reinforced this opinion.

## WHAT CAUSES COMMUNITY?

*By* ARTHUR E. MORGAN

During the past fifteen years the literature on community has swollen wonderfully. For every book or article appearing then, a dozen, or perhaps a score, are published today. A large part of these have to do with the technique of community appraisal or organization. For nearly ten years past we have had heart-warming stories of community organization projects which, according to the stories, have brought a new day to dead or dying communities. When we follow up these accounts six or eight years afterwards we commonly find little trace of the social miracle which was so movingly described. Sometimes considerable inquiry is necessary in order to locate anyone who has more than the vaguest memory that any distinctive program ever had been undertaken.

Practical Americans have little doubt but that with adequate funds, skillful organization, and modern psychological technique, almost any social result is possible of achievement, at least on a pilot-plant scale. To find that actual results do not bear out that formula is disconcerting, almost as though the tribal god had failed.

We have organizations for training leaders, institutions and courses for leadership training, and guide books on the subject. With all this preparation should not a qualified community consultant go into a community and within a few weeks or a few months give it a direction and a momentum which will continue through the years? The answer apparently is, No! As we observe the usual results of this kind of effort we are reminded of the old limerick:

"It is true," said Willie Van Blink,  
"That a poem's but paper and ink;  
Yet I've had them both here  
For an hour, 'tis queer,  
There is something yet lacking, I think."

Turning the mystery of community over in our mind, we thought of some cases where interesting things have actually happened, and of how they happened.

For instance, there is the case of John Frederick Oberlin. He might have been a fine community organizer, ranging over all France and Germany with his services. But he "threw himself away," by spending a working lifetime of more than fifty years in the little Alsatian mountain village

of Waldbach, where he went to but a few hundred poverty-stricken parishioners, scattered about in several remote mountain villages.

The eighteenth-century Thirty Years War had destroyed perhaps nine tenths of the population. The recovery of numbers had been slow, and the general spirit was cynical, suspicious and hopeless. Oberlin was not just a pastor. He undertook to promote schools for his parishioners, though his efforts were bitterly resented as tending to increase taxation. He sought to build a road out from the isolated valley, but again was opposed for undertaking such a hopelessly ambitious project, until his own work with pick and shovel shamed his neighbors into helping him. The road was finished. Against the general opinion that a preacher could know nothing about horticulture, he turned his rocky pasture into a fruitful orchard, bringing in improved varieties, and providing an example which came to be generally followed.

He rode out the French Revolution, approving freedom and the Republic, but repudiating the antireligion. Robespierre was beheaded and the Terror came to an end just as he was being dragged into its meshes. Himself a Lutheran, he cooperated with Catholics, and helped heal the deadly feuds of the wars. Himself an academic scholar, he made the local education include every element of personal development—physical, vocational and economic, literary and humanitarian, and ethical and spiritual.

In his poverty-stricken parish he undertook to live a whole life, and to bring the possibility of wholeness to all his people. At the end of his life he left behind a group of prosperous villages that had overcome the narrowness of ignorance, and had come to be governed by a humane sense of brotherhood rather than by the cynical suspicion which was the natural fruit of the long, suicidal religious war. Economic competence, thrift and reasonable well-being had succeeded hopeless poverty. And along with these changes there had been implanted a spirit of intellectual freedom and reasonableness.

\* \* \*

In a frontier town of Western America an Irish Catholic girl was working in the kitchen of a hotel when she married a young teamster, Mr. X. He proved to be a ne'er-do-well who spent a large part of his time for the next forty years cleaning the cuspidors of the town saloons for the drinks. Also, he brought his father home to be taken care of. His sister, who had married a good income and was embarrassed at the kind of husband her brother was proving to be, and who felt responsibility for her father's care, met the bare minimum of the family expense. Mr. and Mrs. X had two children, who were somehow kept decently dressed and in school.

The next-door neighbor, Mrs. B., was a New England Puritan Baptist,

in straitened circumstances. These two became fast, lifelong friends, with complete mutual confidence and warm affection. When Mrs. X was threatened with excommunication if she persisted in sending her children to the public school, she talked the matter over with Mrs. B., and held her ground, whereupon nothing serious happened. Though independent in spirit, she remained a good Catholic, and every Sunday morning saw her and her children off to mass.

When the children were partly grown Mrs. X occasionally found herself with a few spare hours. While not a gossip, she seemed always to know what was going on, and especially, who was ill. She came to have the habit of dropping in on such people to see whether they needed help. She was physically very strong, and on her visits would often spend an hour or two doing a family wash or putting the house in order. Looking after ill people, never for pay, but as something needing to be done in workmen's families of small means, became first a habit, and then almost an occupation. Through the course of thirty or forty years, beyond the age when most women would be retired from activity, Mrs. X spent an average of perhaps four hours a day going the rounds of the ill people of the town who were not in a position to pay for help. Her comings and goings to and from her home were almost as regular as though she were holding a steady paid job. Her forenoons and her evenings were for her husband, her children, and, so long as he lived, for her father-in-law. Her afternoons she kept for her own, and they belonged to the ill people who needed her. Her visits were not made for any organization or as a part of any recognized program, but on her own personal initiative.

Being a woman of vigorous mind, of native humor, and of good spirits, her visits were pleasant events as well as useful. Having good, practical judgment, she served as friend and adviser, and as a sort of general confessor. Probably not another person in town had as many intimate friends. When juvenile delinquency became a problem and a policewoman was wanted, she was the almost unanimous choice of the town. She knew every back alley, every saloon, every "hang-out" in the town and visited them at all times of the night. The saloon-keepers learned that they must take her orders concerning minors as authority. She handled her cases with tact, and with considerateness for the offenders and their families, which would have been natural if they had been her own family. No juvenile offender or his or her family ever was brought into unnecessary public embarrassment.

With family life turned to tragedy, Mrs. X might well have excused herself from public obligation. She simply took what was left of her life and made the most of it. Her quality made a difference in the temper of the town. Her friendships and her helpfulness broke across all religious faiths. She added a dignity to the common life, a sense of fellowship, and a

belief in the possibility of sharing the common lot. For many people she was "exhibit A" in their proof to themselves that such people do exist. It was quite natural, therefore, that in her old age she was looked upon and referred to as the "First Citizen" of the community.

\* \* \*

In France about thirteen years ago a man who had learned the trade of watchcase making, and developed a successful factory, undertook to start over again with a group of unskilled workers, so that together they might discover a new way of life. His vision was not just of financial competence, but of a group of friends who would together work out a good and effective way of life. Struggling to master problems of production, management, mutual understanding, and personal relations, they became an integrated group, vigorous, self-respecting and competent. They were not content with mere economic efficiency, but proceeded to work out a common ethical code and an education program which brought teachers to the plant for classes in grammar, mathematics, singing, bookbinding, etc. So well had the group mastered their problems that when their leader was deported during World War II, they continued successfully running their plant and their common life. Theirs was the most effective type of adult education, self-education. There were no "intellectuals" among them.

The principles worked out by this group, the Boimondau Community, have spread through France and helped start a movement of "communities of work," groups which share the same aims of joint ownership and management of their factory or business, education for each member for his fullest possible self-development, and assistance to other "communities" when their own becomes strong enough to make more than a minimum living for its members.

\* \* \*

As we follow up one after another of the more pretentious, well-financed and skillfully planned campaigns for community organization, which yet have largely dissolved, leaving very little trace, and ask ourselves what is missing in the formula, we are reminded of a comment of a wandering zealot in the Near East a considerable time ago:

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Organization is desirable, but community is not organization. It is an attitude toward life and toward our fellows. Organization can make that spirit more effective, but organization without that quality is sterile.

\* \* \*

The attitudes we acquire in our home communities come to control our relations with the wide world. For quite a while past reports have come by "grapevine" that when a prosperous American arrives at the Pearly Gates and offers to pay for his admission by a check on his home town bank he is informed that his dollars are not legal tender. In fact, these reports are so persistent that their general acceptance is expressed in the phrase, "You can't take it with you." Americans, being practical realists, have quite generally accepted this conclusion. However, being practical realists, they have had no doubt that on this mundane sphere where "every man has his price," their dollars, spent freely enough, will buy anything they want in the field of international relations. In some degree, they are convinced, the best use for dollars is for buying munitions, supporting military programs for our allies, and for establishing air bases at critical points over the world. Yet, the practical American is not narrow-minded. He would not omit cultural and spiritual values, but in his national budget he would include two or three billion dollars worth of these. If that seems a high price to pay for the relatively intangible things, it should be remembered that your practical American is not narrow-minded in such matters.

Just at present the practical American is perplexed over the fact that he seems not yet to have developed the right administrative methods for investing in these spiritual values. Two decades ago Americans were generally respected over the world. Today, after a few years of very generous spending, partly for intangible "spiritual" values, he finds America becoming suspected and hated as never before in our history. This seeming ingratitude is puzzling. Hasn't America paid a big price, and voluntarily—such a price as no nation ever paid before—for the good will of the world?

As we get some intimate glimpses of the "Point Four" program, we are driven to the conclusion that perhaps American dollars are not legal tender in buying cultural and spiritual values. As backward peoples see well-placed Americans, living as seems like princes, while dispensing funds, it seems that the emotions which are aroused are not always those of pure affection. The difficulty did not begin with "Point Four." Missionaries in Indian or Chinese villages, living by decent, middle-class American standards, with adequate retinues of servants, yet were economically so far above the villagers they went to serve as to be in another social world. We wonder why Indian missions have been so relatively barren of results, and why the Chinese people have been so quick to turn against the missionaries who had been serving them for a long century before the Communists appeared. Point Four is but experiencing a continuation of a relationship that is not new.

We know of one or two missionaries who, in India, did not take the customary course. They left the comfortable mission centers and went to

live with the villagers. When the question of freedom came up, they shared the aspirations of the Indians, and as a result were brought back home by their mission boards. We know one of these who, since freedom, has returned to India, and has continued to identify himself with the common people of India, taking their part against native exploitation, as he had against British control. In his case the social gap does not seem to exist, and he seems to be accepted as a friend.

Given such a spirit in Point Four, every dollar shared might do the work of ten. Without that spirit, the total expenditures for the program may be negative. In case of students from some parts of Africa, two or three times as many are choosing to go to England, we are informed, as come to the United States, because of the race discrimination here; and of those that do come to America, a considerable part return with bitterness rather than friendship, for the same reason. Money investment alone, it seems, does not buy friendship.

If we were preparing Point Four candidates for foreign service we think we should include in the required reading of each one Lowell's "Vision of Sir Launfal," and especially some of the closing lines, supposedly spoken by the Christ:

The holy supper is kept indeed,  
In whatso we share with another's need;  
Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and me.

Point Four and community building, each in its way is a search for the Holy Grail, and in each the same attitude is most effective. If the powers that be have not called for our services for overseas, we have adequate ground for apprenticeship in our home communities, even without the help of foundations and of professional organizers.

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United Nations, New York, has published a *Selected List of Books, Pamphlets and Periodicals in English on Community Organization and Development* (March 1953, 24 pages; Document ST/SOA/Ser.0/5 and ST/TAA/Ser.D/5). This includes references to publications in many parts of the English-speaking world, and is one of the best lists we have seen. Another useful Secretariat publication is *A Sample List of Community Welfare Centers and Community Organization Projects* (Document ST/SOA/10 of June 23, 1952). This "contains a list of 78 centers and relevant projects, and includes also a list of publications available on each of these centers."



## SCHOOL CONSOLIDATION—A PROCESS CALLING FOR SOCIAL AS WELL AS EDUCATIONAL INSIGHT

Like every element of our common life, the American school system must grow and change with our rapidly changing culture. For the first time in the world's history a high school education is taken for granted as a natural and normal part of the process of development of most normal boys and girls. A larger proportion of our young people are in college today than attended high school a generation or two ago. Not only is a far larger part of our population in school, but the educational process has broadened to include more phases of development. In this rapid and sometimes turbulent growth of a far-flung social process, with time and circumstance treading on the heels of educators and urging them to move faster, it is not surprising that there is some confusion of counsel and some vagueness of social philosophy. Especially, it is not surprising that where education has vital relations with other phases of life, those relations should not always be clearly recognized.

As a rule educators are not sociologists. To them, education has tended to be a world of its own, governed by its own considerations. Even when some educators, while on the run to keep up with their own rapidly changing field, try honestly to take account of other elements of our society, they often get only to the phraseology of the other fields, and not to their real significance. This difficulty is brought out by Wm. McKinley Robinson of Western Michigan College of Education in reviewing the books, *The Modern Rural School*, by Butterworth and Dawson, and *Education in Rural Communities*, by the National Society of the Study of Education. Robinson writes:

The rural sociologist and the rural educator have not as yet been able to speak a common language. Dawson, while writing of the importance of the sociological community, still stresses the number of pupils (1200) between six and eighteen years of age he believes necessary for an effective and efficient administrative school unit. Fundamentally he finds it very difficult not to think of the school as existing for its own purposes rather than as an institution inseparable from, and indigenous to, its community.

Some kinds of social oversight are quickly remedied when they are realized. Other kinds tend to intrench themselves and to create a pattern from which there is almost no escape. The latter is especially true where very heavy financial obligations have been incurred, or where existing social structure is disrupted. School consolidation is an area in which action tends to be irreversible. When large expenditures are made for consolidated

schools, and when the old community structure is broken up in the process, there is relatively little probability that any review of the situation will be effective in redressing mistakes. Yet it is peculiarly in this field that educators have taken action without being aware of its sociological aspects. The result is that school consolidation, as it has been practiced in America, has potentialities of social disintegration and deterioration, not only for America, but for other nations that are following the lead of our dominance.

Quite generally the administrators of school consolidation programs aim at large, expensive buildings and proportionately large administrative organizations often removed from the communities and the immediate environments of most of the children and families affected. Quite generally the professional school administrator feels that because of his professional preparation and experience he is qualified to direct the development of the lives of boys and girls as their parents are not, though he would not state the case so baldly. The resistance offered by parents in most parts of America to giving up the home community settings of their schools he looks upon as due to the ignorance and prejudice of laymen. The professional educator would more and more take boys and girls out of the custody of their parents and of the local community environment, and transfer them to the custody of public education.

An extreme example of what the professional school man tends to see as the ideal of education if it were feasible is a central boarding school built for the children of Navajo Indians. Many thousands of children are isolated from their parents throughout most of their childhood. During that period it is hoped and expected that the traditional family and tribal culture will be lost and forgotten, and that the authentic American pattern of real culture will take its place. The idea that the indigenous culture has precious values which should be encouraged and preserved seems foolish. Just as Marxian Communism in China has contempt for the local culture and tries deliberately to stamp it out, so has the U.S. Indian Service during most of its existence tried to stamp out native Indian culture. On the scale of caricature, this is a picture of what the professional educator tends to do with the indigenous culture of American rural communities by the process of school consolidation. Picturing the problem in this raw form will bring us only heated disclaimers of any such intent. Yet, in actual effect that is largely what actually does tend to happen.

Professional educators start with the valid opinion that the day of the primitive "little old red school house" is past. But in finding an alternative, instead of creatively exploring the situation in the light of the rural social structure, and of the fundamental nature of human society, they have imitatively turned to the one alternative they knew—the large city school

system. Conceiving of the city as a community, they would build the rural school around a comparable number of people. The typical consolidated rural school is but a big urban school set down in a cornfield, or in a small town.

Several factors impelled professional educators to accept big-scale consolidation of rural schools. Chief among these have been the immediate financial economy, and the seemingly greater possibility of specialized services for the special interests of students. The school was conceived of as being the principal educational opportunity of the child. The average professional school man would see little point to the remark of Professor Lange, former head of the Department of Education of the University of California, that as a farm boy he had only three months of schooling each year, and so he had nine months in the year in which to get an education. In the city the normal home and community activities are largely lost, and the city school undertakes to substitute for them. When the professional educator moves the city school to the country in the form of a consolidated school, he tends to make the same assumption—that the school is the chief means of education. The nature of the primary-group community, and its place in human affairs, have been largely unknown to him. When the community did not fit docilely into his school plans he looked upon that resistance as stubborn reaction, or a nuisance, a persistence of outdated sentiment interfering with civilized consolidation.

Society is not a piece of clay, so lifeless that it can with impunity be molded to fit the preconceptions of public officials or of professional educators. Just as the medical profession cannot predict the total effect of a new drug, but must carefully test it under observation for a considerable period of time, so we should deal with ideas and proposals in education which would fundamentally alter our social structure. The wholesale drive toward school consolidation has been somewhat like the wholesale distribution of a new and powerful drug without waiting to see what its long-time effects may be.

It is a fact many times verified, that in the past, primary-group community life largely coincides with local school organization. It is also a fact, verified in many instances, that school consolidation has been carried out without regard to existing community life, and quite frequently has resulted in the disintegration of existing communities, without their being replaced by any new community integration.

Educators are increasingly aware of mental health problems in children that stem in very considerable part from poor home environment. Why is faulty home environment coming to be a major source of emotional, and hence of physical, ill health? The school system, by removing children out of their age-old role of integrators of intimate community neighborhoods

and groups of families, may be among the important causes of the breakdown of families. Sociologists are coming generally to recognize that neighborhood associations of families are a fundamental necessity for social health. Yet school consolidation, as commonly practiced, has fairly deliberately displaced many of the functions of such small social groups.

Centralized school administrators would treat mental disturbances by the use of a staff of psychiatrists and social workers. While such efforts are commendable, they may in effect be trying to cure difficulties which their system has aggravated. If still larger consolidated schools are necessary to make possible larger staffs of psychiatrists and social workers, the cure may in part be the cause of a further increase of the disease. The flood of troubles stemming from community breakdown cannot be stopped by remedial services which ignore what may be an important source of the troubles.

In a similar manner the conventional drift of school administration has removed children from most association with and participation in the economic life of the community. Expensive programs of vocational education cannot compensate entirely for the loss of sharing in the labor of farm, shop, home and office.

This need to identify the school with the local community is by no means a principle without qualification. In general, the experience of boys and girls should begin near the home, and gradually extend to larger and more inclusive relationships. A child begins life within the close quarters of the mother's body. The fetus will die if set loose in the outside world too soon, but for it to fail to be born and so set free at the proper time will result in the death of both mother and child. The question is not whether or not the child should have a life separate from that of its mother, but when and at what rate that separation should take place. The new-born baby thrives best in the immediate care of the mother. A little later it wants to extend its range of associations to neighbors and playmates, and so on, in ever widening circles.

When it comes to higher education there is reason to believe that young adults do well to leave their home communities, at least for a part of the time, to get a wider range of experience, and to become at home in a larger world. Here we would be inclined to take exception to Baker Brownell, who holds that "higher education should be within the context of the student's community." Brownell honors the Danish folk school, yet the general deliberate practice of folk school students is to attend schools far removed from their homes. That this faring abroad is not inimical to the continuity of community life is indicated by the fact that by far the largest part of Danish folk school students return to their home communities to live.

This wide-ranging experience and varied cultural stimulation that maturing young people need is not often well provided by the large consolidated school, where the horizon may be regrettably restricted by virtue of the school's very isolation. If it is located in a town the effect is commonly to bring students into proximity to tavern and soda fountain, rather than into contact with nature or with non-school people of wide experience and high character. Careful design of the educational program might make possible an equivalent of the Danish folk school experience, perhaps by retaining the first two years of high school in the local community. Junior college students might then have personal freedom of choice among a wider range of educational facilities farther away from home, avoiding the disadvantage of keeping the same group of students as it were shackled together throughout their high school years, isolated both from the community and from the age groups next above them.

The issue is not that of returning to the old-time "little red schoolhouse," valuable as that was in our country's history, nor is it the avoidance of any school consolidation. What we need to escape is the perfunctory and indiscriminating drive to consolidation which has been under way in many parts of our country. Educational administrators need to become aware of the very great importance of small community life in the social structure of our country. They should undertake to preserve small-community integrity in the determination of school district boundaries. The earlier school years should be spent in the narrower and more intimate environments of the home neighborhoods and communities. Even in high school the craving for big size, elaborate facilities, and the financial economies which mass education may make possible, should be restrained by recognition of the values of smaller and more intimate groups. School consolidation has seemed to be largely a matter of doing away with small units and creating larger ones. It should be the result of thoroughgoing study and first-hand acquaintance with the social structure and with social nature.

The professional school administrator, in considering school consolidation, should himself be a thoroughly trained rural sociologist. In the absence of that training he should rely on the counsel of competent sociologists, and should be aware that such competent men would not ignore the strong feelings of social cohesion which lead many communities to resist the destruction of community through uncritically following the trend toward centralization.

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*Youth, the Nation's Richest Resource*, prepared by the Interdepartmental Committee on Children and Youth of the Federal Government (Supt. of Documents, U.S. Govt. Printing Office, 1953, 25¢). Eleven governmental departments contribute new views on employment and education needs.

## COMMUNITY MORALE AND SAFETY

The accident rate was high and steadily growing worse in a Scotch coal mine, and it increased with "improvement" of working and living conditions. Formerly the miners had lived in compact communities where young and old lived together and where close personal relations existed. The mining was carried on by groups of workers who organized the process, worked together as teams, and were paid as a unit.

The recent "improvements" were of two kinds. First, the planning authorities provided new homes in a development where miners were no longer segregated, but were mixed with non-mining families. Since there were not enough new houses for everyone, the younger families were given the new housing, and the older families left behind. The close community associations being broken up, the miners were no longer intimate neighbors as before. Also, the mechanization of the mine broke up the mining teams and left the miners working more as individuals. They were paid individually and there were 200 different wage rates representing different kinds and degrees of specialization. This might lead to a competitive spirit. The miners worked in three eight-hour shifts. The first shift undercut the coal and prepared for its removal; the second shift removed the coal, while the third shift placed supports in advanced positions and made the workings ready and safe for the first shift.

The increase in accidents was chiefly due to the falling of rock from the roof of the cuttings. This could best be prevented by a sense of mutual responsibility which would lead men on the third shift to take care that dangerous conditions were not left for the first shift. In an experiment described in the *British Sociological Review*\* one part of the mine was left as a control. In the other part effort was made to revive the spirit of community and to engender a feeling of mutual consideration and responsibility. In the part where a community spirit was developed the accident rate dropped by about half. In the control part, where no such effort was made, the accident rate continued to increase. The only condition in which the experimental section differed from the control section was the development of social intimacy through attending sporting events together and frequently meeting together, and by discussion of mutual responsibility.

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\*Vol. XLIII, Section Six, 1951, "An experiment in the reduction of Accidents in a Colliery," by T. T. Patterson and F. J. Willett; Le Play House Press, Lebury, Herefordshire, England.

## FELLOWSHIPS MAY GROW INTO COMMUNITIES

Society does not move ahead uniformly. Nearly always an advanced step is taken first by one or a few persons. Then a little group of formal or informal associates accepts the new pattern of thought or action, and by the members mutually encouraging each other the vital element is kept alive, and perhaps grows and spreads. Everyone has seen how in a fireplace or a bonfire a pile of logs will burn vigorously, each catching some of the heat radiated by the others to add to its own. To put out such a fire it often is necessary only to separate the logs so that they cannot catch the heat radiated by the others. So for the sustaining of insight and purpose beyond that which generally prevails in society, people find it necessary to seek the association of others of like purpose.

These voluntary associations have their roots in the tendency of people to find fellowship in common interests, or to form autonomous or friendship groups of congenial people. But where they are more purposeful, fellowships of people with distinctive outlook tend to take on many characteristics of true communities. The members grow to seek more than just some special purpose such as recreation, or the more general purpose of fellowship and mutual help. Sometimes there is the initial intent, or the purpose develops, of achieving together a whole way of life, one that includes most of the functions of a true community.

So powerful is this method of association that some of the greatest historical movements have sprung from it. The early Christians did not concentrate on organizing the entire towns in which they lived. They built new communities of the spirit, with both social and economic integration, which gradually spread or multiplied until they pervaded the whole of the local society.

A hundred years ago the temperance societies of Sweden were organized by the people in village after village in a movement to free the country from the alcoholism then widely prevalent. In the course of time these little independent groups came to have many of the qualities of communities, the members finding fellowship with each other and sharing each other's burdens. They found that the intimate association of socially motivated people was worth maintaining for more than the original purpose. Their interests gradually enlarged to include literary study, the cooperative movement, and the trade union movement. According to Harry W. Culbreth, of the Ohio Farm Bureau, who made an extensive study on the ground, these groups transmitted some of their quality to the larger communities in which they existed, and to a considerable extent were the source of the modern social movement in Sweden. These were cases where associations of people with

more than usually strong social and ethical purpose tended to become little communities within the geographical community, sharing their purposes with it.

A recent striking example of community building by fellowship is that of the "communities of work" in France. The "Boimondau" community of work, for instance, with about 150 workers and their families, as to places of residence is scattered over the city of Valence, which has about 40,000 population. Yet they have achieved much of the quality of a small community, working together in an industry which they own together, carrying on adult education together, sharing economic and social burdens, and striving for a common outlook in ethics and related fields while retaining full freedom as to religion and social philosophy. With the philosophies they represent ranging all the way from Roman Catholic to Communist, there is yet mutual respect and tolerance. The spirit of unity exists in this scattered group to a degree which only occasionally is present in a primary-group community.

The obvious disadvantage of such intimate groups within the wider community is that they often are self-centered, isolated, dogmatic, relying on indoctrination and not on open-minded inquiry, and that they often divide the community, giving rise to provincialism and conflict. Unless there is a spirit of mutual regard and of desire for fellowship and recognition of brotherhood with fellow men which transcends the small group, it may become almost a social liability. The French "communities of work" are examples of non-geographical associations holding high and distinctive standards and purposes, and a common pattern for the whole of living, without setting up barriers between themselves and the world of their neighbors and of society at large.

In many an American town church groups similarly achieve a quality of community for their members which has not been achieved in the local geographical community as a whole, though only rarely does such an association tolerate such freedom of belief as exists at Boimondau. At the worst these may be exclusive little societies, rigidly limited as to doctrinal beliefs, or socially entrenched and not wishing to share fellowship. At their best, as represented in many towns over America, they are forces for enlarging the bounds of human fellowship and for establishing increasingly advanced ethical values.

For example, members of one Seventh-Day Adventist community fellowship that we know are so neighborly, and serve and identify themselves so selflessly with their neighbors, that they bring community into being all about them. A fellowship of a few, striving to work out a desirable pattern of living, can achieve and demonstrate the power and effectiveness of mutual aid, unity and good will without ostentation or imposing themselves on



others, shouldering together responsibility and fellowship in the larger community and in the world.

Such community-like fellowships may extend beyond community, state, or even national boundaries. The intimate association of such groups as top-level nuclear physicists does not have the breadth of life purpose and the whole range of life activities, that we have reference to. In contrast, such early religious fellowships as the Puritans and the Society of Friends had intimate and widespread solidarity in economic and social as well as religious affairs throughout much of England, some parts of Holland and in America. Today, a similar international fellowship is that of the Hutterite communities in England and Paraguay, while in this country the Fellowship of International Communities is growing into a larger membership that plans important aspects of life together. The communities of work in France also extend to each other the mutual sharing of burdens and successes that constitutes the strength of each of them, so that their movement is rapidly achieving real unity and solidarity.

In a free society these many and varied associations add to the range of choice of fellowship and of personal interests. Yet they should not be the sole channels of social expression for their members. One finds communities where these non-geographical "communities" nearly monopolize the social energies of the people, leaving little sense of community and little community life for the town as a whole. The Community Council movement is an effort to overcome this tendency, and to create a consciousness of common community interest and a common channel for giving it expression. In a good community there will be an informal but wholesome balance between the interests of the community as a whole and the interests of these more limited associations.

There is a strong tendency for authoritarian government to try to absorb all social activity, and to discourage these varied community-like groups. In their place, the political organization of the town, the church and school are used as instruments to subject society to governmental control. When Hitler came to power one of his first acts was to undertake to dissolve all voluntary associations, so that Nazi power would have no competition. A doctor recently returned from long residence in the interior of China, who had considerable favorable comment on the new Communist regime, reported, however, that the totalitarian regime undertook to stamp out every vestige of the varied indigenous social structure, so that the communist regime would absorb the whole of the people's time and loyalty. Totalitarian religion operates in the same way. Recently we observed a case where several groups of farmers had met weekly over a period of years for general fellowship, and to study crop improvement, with the result that a community spirit was developing, and the per capita annual income of the region

had more than doubled. At first the authoritarian religious functionaries favored the movement, but as it began to develop that here was a little group of democratically organized associations which were coming to have self-sustaining interests which did not originate in the church, clerical influence discouraged the movement, and quietly brought it to an end.

Albert Schweitzer recently was quoted as saying that "example is the whole story" in building a better world. It generally is difficult for an individual to go far in building a better way of life by formally organizing and teaching within the framework of the existing social pattern. However, even a small fellowship, growing into the stature of a community, can do great things. Perhaps the greatest promise for creating a better social order is through the existence of fellowship groups that in their own internal relationships bring into being and give general expression to the qualities which would characterize a good community. There is much room for the study of such associations, to find what have been their characteristic weaknesses and points of strength. Informed intelligence in the forming and in the conduct of such fellowship groups may have much to do with the success of efforts for social advance.

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## INFORMAL PRIMARY GROUPS IN COMMUNITY ORGANIZATION

By WALTER L. STONE, Hanover, Indiana

There are two aspects of community organization: one has to do with the formal structure—the agencies and organizations of a community; the other with the social atmosphere—with the informal groups where the attitudes and opinions of the people are largely formed.

*The Formal Structure.* In many communities large enough to sustain a variety of welfare agencies there is organized planning in economic development, in physical development, and in social and cultural development. Chambers of Commerce and other committees deal with economic development, city planning commissions with physical development, and councils of community agencies with the social field.

Community welfare planning councils are concerned with all fields of community service and all the agencies in these fields and their many lay and professional constituencies, and all organizations interested in and supporting programs that make for community welfare.

Community welfare planning councils should be participated in by local government but should not be a part of local government any more than they should be a part of the Chamber of Commerce or a federation of churches, which should also participate in the council. As here outlined, all forces and agencies, governmental and private, that have to do with eco-

nomic, physical and social planning should be parts of a welfare planning council, and these groups should officially recognize the council.

The welfare planning council, as here proposed, is therefore both an official council and a voluntary one. It is organized under the auspices of both groups and gets its authority not from official government bodies or voluntary groups, but from the authority of all (official and voluntary) acting together to meet the total and changing community situation.

These are the elements of community organization and planning from the aspect of formal organization. The machinery for coordination is summarized in the following description:

A *federation* of all community service, civic, and social welfare organizations, whose purpose is to develop progressive methods and coordinate efforts in all fields of human development.

A *medium* through which the collective will of business, education, labor, industry, recreation, health, and social agencies is ascertained and expressed.

A *clearing house* for all services and agencies engaged in community welfare.

A *cooperative planning* body that brings together the forces of the community so that whatever needs to be done can be done together, pointing out problems and needs, seeking to improve programs, opening up new channels of service, discovering and using all resources, seeking to preserve America's greatest asset—citizen and community responsibility.

An *administrative body* for such common services as research, information, training of volunteers, social service exchange, etc.

*The Social Atmosphere.* The social atmosphere aspect has been somewhat neglected in the past, because informal groups have not received as much attention as formal ones. Close fellowship, "we-ness," a feeling of belonging and security characterize informal groups. They are sometimes fellowships for serious purposes, sometimes originating for the sociability interests of the group for its own sake. The emotional tie, the "we" feeling that binds a group together is the major factor in such groups.

These emotional ties have been described by Regina Westcott in the *Autonomous Groups Bulletin*, February 1945, by calling them nurture groups, and informal groups where attitudes are formed, group values established, and personal beliefs and understandings interpreted. They are the groups in which people find personally satisfying experience. There is consensus or disagreement, but seldom a vote; discussion rather than formal debate. Very often there are no special interests to be served or positions to be maintained, so one is free to be himself.

Informal groups may be found not only as serious-purpose fellowships, but in parks, taverns, neighborhood stores, street corners, without any particular organization or even a name, such as the group that plays pinochle Saturday nights in the room back of the barber shop. Others have some form of organization, name and goal, such as "The Dirty Dozen" or "The West Enders." They run the whole gamut from thoughtfully purposeful fellowships to little knots of friends casually attracted to each other, or even to groups associated in crime.

Membership is based on mutual attraction, and acceptance often is along social class lines. The groups usually are small; meetings sometimes are held regularly, as on weekends, and may be quite informal and democratic, or may have an informally recognized dictation. Activities commonly are recreational and voluntary, pursued during leisure or "free" time.

The point to be noted by those engaged in community organization is that these groups are already in existence; they need to be discovered and taken into account in working with the community. Perhaps no new groups need to be organized.

The second point is that much of public opinion about community life is formed in these groups, often more than anywhere else or by any other means. Values and value judgments of activities and people—the social atmosphere of institutional life, government, family, education, religion, economics, the very sense of community, are being formed and developed in these informal primary groups.

Leaders in community planning and organization, in any of our social institutions or all of them together, need to remember that every situation is a learning situation. In these informal primary groups people learn the basic attitudes that make up the social atmosphere. We need to realize that the atmosphere created in these groups may be more important than the formal structure of the community—because it is the atmosphere that gives the community its distinctive character.

The way to get a community—*gemeinschaft*—in our society is through participation and responsibility. This may be facilitated through relating the small primary groups' interests and values to the whole community. Community leadership must understand group life, the group process of education, as well as the skill of over-all planning, organization and co-ordination of the machinery. Community leaders in all aspects of human relations and all forms of social welfare must also be cultivators of the formal structure in such a way that the social atmosphere makes for the real community living which is the objective of community organization.

## COMMUNITY FOR ALL MEANS UNITY WITH ALL

The fact that man is inherently a social creature leads men to avoid isolation, and to seek fulfillment of their wants, through associations. Those associations grow most rapidly which can give a strong, warm experience of sharing life to those who have been most denied such experience. The most rapidly growing religious fellowships in America are the fundamentalist churches, the Nazarenes, the Church of God, etc. It is characteristic of these that they welcome friendless people and give them experience of brotherhood.

That it is not primarily a particular religious doctrine which appeals to friendless insecure people is evident from the fact that, taking the world as a whole, the most rapidly growing fellowship is that of the Communists. The Communist regime appeals to men wherever in the social scale they have lost the experience of warm human fellowship. The more friendless, neglected and downtrodden a man is, the greater for him is the attraction of fellowship, dignity and a sharing of life. Some of the characteristics of the Communist Party which are revolting to people of security, culture and economic competence are not revolting to the friendless man at the bottom of the social and economic scale in Asia, Africa and South America. The Communist regime promise to turn the social structure upside down. Those who are friendless, neglected and exploited are to become the rulers—the dictatorship of the proletariat. They will have dignity, self-respect, a fair share of the social wealth.

Disastrous as such a regime would be for the values of our civilization, is it not perfectly natural that friendless, downtrodden, exploited people should be attracted by such fair promises? The real answer to Communism is to make possible dignity, self-respect and economic adequacy for these forgotten men—to make them integral parts of the recognized society of men.

We can perhaps see this on a world scale, but sometimes we cannot see it for our own communities. Examine the social structure of any community and you find that, whether it is a Farm Bureau organization or a home demonstration meeting, a Community Council or church or PTA or luncheon club or women's club, usually those involved are those in the community who have recognized status. A considerable part of the population has little if any participation with these affairs, unless as members of a "holiness" church or possibly of a labor union. As a result of being excluded from community associations they tend to be antagonistic to them.

It will be said that the elimination of people with low status from community associations is self-imposed. They are invited to join, but do not respond. That sometimes is the case, because these people do not feel at home in the groups concerned. Their homes—crowded, messy, in a poor part of town—they feel would not be suitable for inviting guests. The recognized social activities of the community imply living standards they cannot maintain. This inability may be due as much to lack of cultural background as to economic limitation. On the other hand, materialistic and ostentatious standards of living and self-righteousness of the more privileged play a great part.

A natural reaction to rejection is resentment, whether by the exploited people of eastern Asia, or by people without social status in our own community. In either case social rejection may result in juvenile delinquency, restriction of output in industry, support of low-grade political bosses, support of low-grade drinking and gambling places, and various forms of social irresponsibility. In political life this element favors the demagogue.

In two widely separated communities through a long period of years we saw people who were among those rejected quite change their attitudes, partly as a result of opportunity to mix with others in the public school system and partly from steadily improved economic opportunities. Today the home environments of these people are distinctly superior to the forty-year-ago environments of their more favored neighbors. What we took to be inborn inferiority seems to have been a lack of fortunate background.

That these cases are not exceptional is indicated by the following extract from *Search*, the magazine of the California Tuberculosis and Health Association: "There is what appears to be a natural evolutionary process at work in many cities. For example, in Fresno, Madera, Merced, and Salinas (to name but a few) it is possible to trace many families of accepted quality back through generations of indigency. Almost without exception they all once lived in the fringe area of town. Their progress seems to date from the moment they were adequately educated, employed, housed, fed, and medically treated."

This article points out that the indigent populations of our cities are supported at great expense to society, but that the effort and money put into them by society brings no discernable change in their problem. They are produced in a substandard environment: "in a big tough-walled tank into which year after year vast quantities of public money and effort are flung without any sort of guarantee that one healthy citizen will emerge as repayment." "In these areas the fringe is a kind of filter through which human beings [by buying homes—however poor—of their own] escape from indigency into acceptable society."

This problem of bringing into the fabric of recognized community life these people who have in fact been largely rejected has scarcely been touched in the work of community development. Except as this can be done we shall have within our society a source of social weakness. Somehow or other it will be sure to cause us great harm. Whoever helps to create social or economic opportunity, and especially self-respect and friendship, for those who have seemed to themselves to be rejected, will be engaged in the slow but very necessary work of creating social health and social unity. If we keep watch we will find here and there opportunities with reference to individuals, opportunities for helping them to achieve status and security. As these cases are multiplied a larger and larger proportion of the total population will achieve self-respecting status, and expectation of normal fulfillment for their lives. That is, they will become natural and integral parts of a normal community.

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The worship of bigness and haste as the way to human advancement cannot be offset by preachment about its futility, but requires above all examples of men who in their lives demonstrate what others may do. A good example is that of Russell Hoy, who farms in and ministers to a small community near Coshocton, Ohio. The May 1953 issue of *The Farm Journal* carries articles by and about him from which we quote:

Some 14 years ago, Russell Hoy decided to take just one church of a three-church circuit. The salary: \$550. He didn't wait for people to come in. He went out after them. Within a year, the church had a two-story addition, six new classrooms, basement with kitchen, furnace, and 36'x46' social and dining room. . . . Today the church swarms with community life. . . .

Hoy thinks that rural activities overlap, duplicate, take people out of their homes too much. . . . Hoy's church is a community one, has members from 12 denominations. Neighbors tell me that his best work may be outside his church—just living in the community is a ministry.

How does Hoy support himself? In addition to his salary he has income from working his ten-acre farm. He has declined all offers of bigger parishes and more glamorous assignments. His philosophy is partly summarized in a paragraph of his article:

When a preacher feels too big for his church, its a sure sign that he's too small for his job. So too I say there's no such thing as a man or woman who doesn't count, and count enormously wherever he or she may be.

## GEOGRAPHICAL ROOTS FOR CHRISTIAN FELLOWSHIP

It is these few square miles [of the local residence area], this area of operation, which we want to designate the "community," however inaccurate it may sound to call an area around the Chicago Loop a community. Canon Raven, addressing a rural life conference a few years ago, said that community is "the magic word of today, soothing like the old lady's 'Mesopotamia,' spell-binding like the wizard's 'abracadabra,' opening the road to unlimited prosperity like Ali Baba's 'open-sesame'—it is the word that calls men and sets them dreaming."

Truly it has set men dreaming. They have used the term "community" to describe everything from the Christian Church around the world to a hive of industrious and well-organized bees. It has been appropriated to designate any group which may have even one thing in common, regardless of how "un-community-like" it may be. So we hear of the "business community," the "artistic community," the "engineering community," and even the "community of the Smiths" including in it every person living whose name happens to be Smith.

Whatever the term community may mean to others, for us community means the geographical area in which we operate in a local parish. We admit to doing what Emil Brunner says we do: we give the name "community" to its mere shadow, but at least its shadow can be seen in one spot upon the terra firma. . . .

A few years ago a group of Yale sociologists found that the great majority of marriages in New Haven are between persons who live within twenty blocks of each other before marriage. . . . What is obvious in the realm of romance is just as obvious in other essential areas. It is equally true that neither culture nor character can be developed by any sort of remote control. The basic qualities of our culture and of individual character, whether good or bad, arise out of the associations we have with people whom we know well and with whom we have either been willing or forced to pass the time of day.

It follows that, if we want the Christian faith to have any influence upon our culture and upon the character of the people, we must give ourselves to the building of community, to the discovery of ways in which the people within our local area or operation can have opportunity to pass the time of day with one another. Ours will be a losing and disheartening work unless we see that an essential element in it is to build community.

—Edwin L. Becker, "Christian Faith and Community," in *The Christian Rural Fellowship Bulletin*, December 1952.



## INTENTIONAL COMMUNITIES

### CELO COMMUNITY ADOPTS LAND HOLDING AGREEMENT

One of the most universal of society's problems is that of land ownership, inheritance, taxation and the way land ownership affects the integrity of individual, family and community. Celo Community last fall adopted a land holding agreement aimed at solving these problems with relation to intentional community living. This legal contract was initiated fifteen years ago, having as its prototype the land-holding agreement used by the Danish government in breaking up large estates and leasing small tracts to small landholders. Perhaps half a dozen lawyers have shared in working on this document, and several dozen people have contributed to its present form. How well it will work remains to be seen, but its earlier versions have been extensively modified and simplified by the past decade of use. In its present form it involves conditioned retention, not leasehold, by community members.

In brief, the landholding agreement provides that the community members shall pay for and possess the small tracts of land they hold separately from the undivided tract, subject to many provisions insuring the community's interest, such as that the landholder shall not profit from unearned increase in value, shall not sell to outsiders, shall follow good conservation and civic standards. If the landholder moves away the tract shall be repurchased by the community or a successor at an appraised value. This three-and-a-half-page legal document will be valuable to communities seeking to establish similar land-holding relationships. Those desiring further information may write to Celo Community, Inc., Celo, North Carolina.

### PERIODICALS

*The Community Broadsheet*, edited by Frederick Oughton (address Quest, Lyndhurst, Green Street, Shenley, St. Albans, Herts., England); ten shillings per year, mimeographed. Under this new editorship the English "Community Service Committee" has revived its periodical. The Winter issue contains nineteen articles in its 23 pages, about community and intentional communities, co-ops, education, and views.

*Cooperative Living*, edited by Henrik Infield, Van Wagner Road, R.D. 3, Poughkeepsie, N.Y., publishes articles on two U.S. intentional communities, and on the Bruderhof community in Paraguay and the Ejidos in Mexico, in the Fall 1952 issue. The Winter 1952-53 issue is notable for

Eberhard Arnold's article on religious group farms in present-day China and an extensive article on the Ejidos.

The *Newsletter* of the Fellowship of Intentional Communities is edited this year by Robert Z. Willson of Tanguy Homesteads, R.D. 2, Glen Mills, Pa. The February issue is devoted to reporting on the January conference of the Fellowship. The October issue carried a report by Wendell Kramer on "Personal Impressions of Some Intentional Communities," gained while on a preparatory tour before writing a Ph.D. thesis on intentional communities. He writes:

"The major impressions which now stand out in my mind would include these five: the all-engrossing purposefulness of the participants, the likeness of thinking in most of the places, the basic friendliness within the groups, each facing the same fundamental problems, and lastly, a growing sense of a need for intercompanionship.

"A common concern was characteristic of the communities. It was a searching for an answer to life, a driving passion to find a way which included all aspects of life, and which might work with any and all people. It was a contrast to the spirit of the colonies of a generation or two ago, which tried to escape life, or at least, many of its realities. It reminded one of the spirit of the early Christians, and for enthusiasm and zeal, it is equal to and a counterpart to the youthful enthusiasm of the Communists. The earnest spirit of self-denial for an all-inclusive cause was very gratifying to see."

*Communauté*, published monthly by the Entente Communautaire (4 rue Cochin, Paris 5, France; subscription for 1953 \$3.50, air mail \$4.00), is the organ of the "communities of work" movement in France and other western European countries. The issue for Jan.-Feb. 1953 has articles on economic efficiency in the communities, the housing problem in France, the five-century history of Hutterite communities, anarchistic communities in France in the preceding century, descriptions of a "pre-community" near Paris and of communities of work in England; book reviews and a report from the General Council of the Entente complete the issue.

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Three families who recently settled at Canterbury, N.H., are developing their own neighborhood along pacifist and democratic lines while participating actively in this small rural community. Two members are farmers, one a carpenter. Limited land for sale is available in the neighborhood. For further information write David Curtis, R.D. 9, Canterbury, N.H.

## REVIEWS

There is as yet no Holy Bible of community development. If there were it would not be necessary for community workers to think through their problems. It would only be necessary to follow the inspired teaching. There are coming to be a considerable number of books in that field, any one of which, if it were the only treatise on the subject, might give the impression that it is an adequate and authentic guide to action. As these books multiply, each presenting its own interpretation of general principles along with explicit detailed guidance, the community worker finds that he must use them, not as authoritative guides, but as data for thinking. Yet for those who feel the need for definite steps in a program these are helpful guides. Two recent books by Harpers add to these practical resources for community workers, and for teachers in the field. The two books supplement each other excellently for persons seeking more or less specific guidance.

*The Cultivation of Community Leaders*, by William W. Biddle (New York, Harper, 1953, 203 pages, \$3.00).

Mr. Biddle discusses sources of leadership, and the planning and conduct of college courses for training leaders. Then, under a hundred or more subjects, following, it seems, the contents of the ideas presented to his classes during several years, he touches on a wide variety of problems related to community growth. The book is a sort of social encyclopedia of community problems and of ways of dealing with them.

*Democracy Is You*, by Richard Waverly Poston (New York, Harper, 1953, 323 pages, \$3.00).

Richard Poston had worked with Baker Brownell on the Montana study. It may be encouraging to a prophet like Brownell to find a disciple who has picked up the torch from where Brownell had carried it, and is taking it forward with courage and enthusiasm. After the philosophy of community has been clearly stated, as Brownell has done, it still is helpful to have a specific program of action presented, so that the community worker will not only be moved by conviction and enthusiasm, but will see how to take steps—one, two, three—to turn his conviction into actual community achievement. This Poston does in his book. A community group quite unfamiliar with community work could use this as a handbook, and by following it point by point could develop a sequence of program. It is a handbook of method as Biddle's is an encyclopedia of ideas. It is appropriate that they were published simultaneously by the same publisher.

*Fifth Annual Report, Program of Community Dynamics* (Earlham College Bulletin, Richmond, Indiana, 21 pages, Fall 1952).

Of particular interest is the discussion of how Earlham College people react to the Community Dynamics program. Reviews three areas of work: rural, urban and international. The pattern of work with underprivileged is outlined with relation to elements of friendship, work, hope, collaboration, discussion and self-effacement.

*Recreation Leadership*, by Walter L. Stone and Charles G. Stone (New York, William-Frederick Press, 1952, \$2.00, 81 pages).

"A manual of the skills of leadership in the use of leisure time—and the philosophy, development, and program planning for the training of volunteer and professional recreation leaders."

Walter and Charles Stone have orderly minds and seek to bring into order the vast fields of professional community organization, adult education, social service and recreation work, including in their proper places new insights and developments. The emphasis in this study of recreation leadership is rather strongly on the professional as holding the crucial role. "It is up to the professional to train the volunteer. . . . Volunteer leaders need constant supervision and help, as well as constant encouragement and recognition." As claimed for all professional fields, the professional recreation leader should be drawn from the best: "Only the most competent students . . . will be encouraged to enter this field." Who are the best students? In discussing the question "what is a leader," a first qualification listed is "They have won promotion on the battlefield of life." The professional qualifications for recreation leadership seem instead to require promotion in the battlefield of postgraduate work.

*Residential Colleges: Some New Developments in British Adult Education*, by Guy Hunter (Occasional Papers No. 1, Fund for Adult Education, 525 Madison Ave., New York 22; 77 pages, 1953).

This is one of the first introductions for American adult educators to the English adaptation of the basic educational principle exemplified in Scandinavia by the folk school. In the past *Community Service News* has reprinted liberally on this subject from the now-defunct periodical of the association of English residential colleges, *The Common Room*. More than 20 residential adult education colleges now established as part of English educational policy are described in this pamphlet.

The principle behind the residential people's college is clearly defined: "Both the quality of the surroundings of a residential college and particularly their detachment . . . are essential for the full success of a course which is seeking to make men stand back a moment from their daily round, and

from the associations of home and factory and local streets which have so largely conditioned their limited view of the world, and to take a wider and different view. The essential virtue of the (short) resident course is . . . in the impact on attitudes, in the revaluation of social, political and personal philosophy which is not only at the bottom of 'citizenship' but of all cultural life. . . . There is no field of educational work in which so near an approach has been made to [redeeming the daily occupations of men by recasting the humanities into integral association with modern scientific and technical content].

Rather than depending on "an acquisition of smatterings of elite culture," this educational philosophy accepts the "idea of impact rather than extensive teaching as the function of this type of adult work. . . . For the health of a culture depends, not on the volume of explicit teaching, but on the ability of its citizens to select from and recast the daily influences of normal life in the light of some system of values worked out for themselves. Adult education is more like a hormone which should predispose an organism to take food which is already there than an artificial diet."

*All Alone*, by Claire Huchet Bishop, illustrated by Feodor Rojankovsky (New York, Viking Press, 1953, 95 pages, \$2.50).

Potentially great and deep issues in society may falter and even lose their chance unless they find inspiring expression in literature, not only for adults but also for children. Great subjects call for great writers, and sometimes help create them. The world is fortunate when a potentially great movement does find or produce adequate interpreters. In *All Alone* Mrs. Bishop has vividly captured a fragment of the life and culture of a people, as did Hans Christian Andersen and Johanna Spyri. Her drama is not a pointless episode in the life of a distant people, but is the crucial community problem of people today throughout the world: How are they to overcome the barriers that separate, and learn to live with each other as brothers in community?

Sometimes a child is the occasion for the miracle happening, as in this fresh, heart-warming story of how a village drops its tradition of mutual suspicion and begins the lively adventure of mutual concern. Ten-year-old Marcel lives in Monestier, high in the French Alps, and is just about to leave for the mountain pasture where he will stay quite alone for the summer months, caring for his family's three heifers. Hence the title of the book, though one also senses an allusion to the "aloneness" of people living without community. For Marcel's is a village, like so many over the world, that generations ago had somehow got off the track, community-wise. Neighboring back and forth had disappeared, and each family tried not to get involved in any way with any other family.

Marcel's father's instructions summed up the current folkways: "Practically every family has a boy looking after its heifers on one of the mountains during the summer. . . . You keep the cows on our pasture, and don't talk to anyone. . . . Don't visit, don't interfere; keep to yourself, mind your own business."

But faced with the problem of straying heifers from another pasture, the boy disobeys his father and takes the course of a friend and neighbor. He drives both family's heifers to the stream to drink, and with the neighbors' boy protects them during a severe mountain hurricane and avalanche that destroys his own pasture. With all paths back to the village blocked the boys wait uneasily until all the villagers together dig a path to their rescue. This begins the conversion into a community, and the resulting transformation is deftly pictured in a description of a hearty community celebration a year later.

#### CORRESPONDENCE

I wanted to tell you first what real joy we had in meeting you and through you, Community Service and especially the secretary of Arthur Morgan. For five years we have received your journal and read it with the greatest interest. We have also derived much encouragement from reading Arthur Morgan's "The Small Community" and discovering that there exist in the U.S. the same problems, preoccupations and efforts as with us.

Yes, it is important, before everything else, to create and give life to cells, centers of radiation, experimental stations in the service of these eternal values to which we are bound.

People generally are admirable in intelligence, heart, will, energy and perseverance, but do they not lack imagination, faith, to leave the usual routine and consecrate more of these powers, these wonderful faculties, give themselves completely to what they discover as truth? Too great attention to comfort and security clips their wings. But there are some of us anyway, here and there, and it is important to carry on.

And we have been carrying on, in

face of great obstacles, for over five years. Our experiment is decidedly positive on the human and social side. In that respect, we have had a thousand and one proofs of the necessity of demonstrating a new way of life, the sense of brotherhood applied to all areas of life. Young people especially are uneasy and searching. Thus, in 1952, without putting out any propaganda, we have received 212 young people aged 18 to 30 chiefly, of 12 nationalities. They have shared our life for several days, most of them for several weeks.

Unfortunately, on the economic side we cannot offer the example of a success. We are now in a critical situation. We suffer the results of the last two very unfavorable years. In addition, since the beginning of our experiment, we have not had the benefit of the financial and other support which was promised. To tell the truth, it is a miracle that we have held out, in spite of an economy of poverty.

—HENRI SCHULTZ, for the  
Bouron Community,  
Champcevrains, Yonne, France

(Contributions to Community Service, Inc., for Bouron agricultural community, are tax deductible.)

## MEETINGS AND CONFERENCES

May 31-June 5. National Conference of Social Work, Cleveland, Ohio. For information write 22 W. Gay St., Columbus, O.

June 10-13. Ninth Annual Inst. of Community Leadership, New York State Citizens' Council, Hobart College, Geneva, N.Y. Write NYSCC, 613 E. Genesee St., Syracuse 2, N.Y.

June 21-July 11. Natl. Training Laboratory in Group Development, 7th annual Summer Session, Gould Academy, Bethel, Maine. For information write headquarters at 1201 Sixteenth St., N.W., Washington 6, D.C.

June 28-July 3. National Education Assn., Roney Plaza, Miami Beach, Florida.

June 30-Aug. 8. Summer Workshop on Good Schools and Teaching, Goddard College, Plainfield, Vt.

July 6-17. Natl. Workshop in Group Organization, Iowa State University, Iowa City. "To explore the meaning of group experience through discussions, and opportunities offered in table games, informal music, folk dances, informal dramatics, and parliamentary organization." Write Wm. D. Coder, Iowa State U.

Aug. 1. Experimental Group in the Danish Folk School Movement, ten-month study of Danish community life, folk schools, social institutions, etc. For youth leaders, teachers,

students, etc. Affiliated with the Lisle Fellowship; recognized by Fulbright committee, G.I. bill, etc. Write The Experimental Group, 127 E. 73rd St., New York 21.

Aug. 14-24. School of Community Programs, Camp Laquemac, Lac Chapleau, Province of Quebec, Canada. Sponsored by Adult Education Service, McGill University and Laval University. For information write Macdonald College, P.Q., Canada.

Sept. 1-3. Natl. Council on Family Relations, East Lansing, Mich.

Sept. 4-6. Annual meeting, Rural Sociological Society, Oklahoma A & M College, Stillwater, Okla.

Sept. 17-19. Eighth Natl. Conference on Citizenship, Statler Hotel, Washington, D.C.

Sept. 28-Oct. 1. National Recreation Congress, Philadelphia.

Oct. 6-8. Am. Country Life Assn., annual conference, Iowa State College, Ames, Iowa. Theme "Getting Action to Meet Community Needs."

Oct. 11-15. Am. Society of Planning Officials, Detroit, Mich.

Oct. 26-28. Adult Education Assn., second annual conference, Hotel New Yorker, New York.

## PROGRAM, TENTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY

(See back cover for further information)

Those who arrive on Sunday are invited to an informal period of fellowship and preparatory discussion, at 7:00 p.m.

*Monday, June 29*

9:00 a.m. "The Small Community—Integrator of Life and Personality," introduction to the conference topic, Arthur E. Morgan. Discussion.

2:00 p.m. "Fellowship Groups. Sources of Creativity and Strength in the Community." G. Padhi, G. Morgan, H. Hughes, W. B. Jones, A. E. Morgan.

7:30 Address, "The School as an Integral Part of the Community—Issues, Principles and Problems in School and School District Reorganization," Wm. McKinley Robinson. Brief statements and discus-

sion, J. Ramseyer, T. Gantz, G. Padhi.

*Tuesday, June 30*

9:00 a.m.—5:00 p.m. Addresses, discussion, and round tables on different aspects of school, education, consolidation problems as they relate to community; vocational, economic, sociological, educational and health values involved.

8:00 p.m. Work session, "Our Tentative Findings."

*Wednesday, July 1*

9:00 a.m. "Intentional Communities as Pioneers in New Educational Possibilities."

9:00 a.m. Tour of the industries of Yellow Springs, described in the recent book, "Industries for Small Communities."

## TENTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY

JUNE 29 - JULY 1, 1953 — YELLOW SPRINGS, OHIO

"The Lonely Crowd Vs. Community"—A Study of Intensive Fellowship Groups and of School Reorganization as Examples of Need for Maintaining Small Community Values in the Modern World.

Until the last half-century, ninety per cent or more of the world's population lived in small communities, and most of these communities constituted the greater part of the world of experience of their members, including in one unity education, economics, religion, government and recreation. How shall communities of the future maintain their being when a multitude of mass institutions, social systems and impersonal governmental units distinct from the small community compete for people's attention, loyalty, resources and time?

This problem is the topic of the Tenth Annual Conference on the Small Community. After initial discussion of the general problem, two major phases of it will be given intensive study—first, briefly, the life and place of deep fellowships of people holding to distinctive purposes and values, and, secondly and more extensively, the problem of schools, school districts, and school consolidation in relation to human development and to small community values.

In this issue of *Community Service News* these topics are discussed in preparation for the conference and for their general interest.

## STAFF:

Wm. McKinley Robinson, Director, Dept. of Rural Life and Education, Western Michigan College of Education, Kalamazoo.

G. Padhi, Headmaster, Teachers Basic Training School, Angul, India.

W. B. Jones, Jr., American Program Director, Save the Children Federation, Knoxville.

John Rinehart, Superintendent of Schools, Perrysburg, Ohio.

T. A. Gantz, Superintendent of Schools, Morrow Co., Mt. Gilead, Ohio.

John A. Ramseyer, Chairman, School Community Development Study, Ohio. St. Univ.

Gordon Foster, Pres., Hamilton Township Parent-Teachers Assn., Warren Co., Ohio.

Merle Eyman, Assistant Superintendent of Public Instruction, State of Ohio.

Hilda Hughes, Professor of Education, Director of Student Teaching, Antioch College.

P. W. Brown, Chairman, Greene County Board of Education, Xenia, Ohio.

Community Service staff: Arthur E. Morgan, Griscom Morgan, Eleanor Switzer.

ANNUAL CONFERENCE  
FELLOWSHIP OF INTENTIONAL COMMUNITIES

MACEDONIA COMMUNITY, CLARKESVILLE, GEORGIA, JULY 3-5, 1953

The Fellowship of Intentional Communities, uniting cooperative and experimental communities in the U.S., will hold its annual educational session at one of its member communities, near Clarkesville, Georgia, July 3-5. Agenda will include discussion of the purposes and possibilities of the F.I.C., reports on cooperative communities in the U.S. and other countries, and loan funds. For reservations and information write Arthur Wiser, Macedonia Community.